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SALE NUMBER 2033
ON PUBLIC EXHIBITION FROM SATURDAY, FEBRUARY SIXTH
[WEEK DAYS 9-6 P. M.—SUNDAYS 2-5 P. M.]

THE
GUTENBERG
BIBLE

THE FIRST PRINTED BOOK


THE MELK COPY

DESCRIBED BY
SEYMOUR DE RICCI

TO BE SOLD BY ORDER OF THE OWNER
EDWARD GOLDSTON, LONDON, ENGLAND
MONDAY EVENING, FEBRUARY FIFTEENTH
AT ABOUT TEN-THIRTY

THE ANDERSON GALLERIES
MITCHELL KENNERLEY [PRESIDENT]
489 PARK AVENUE AT FIFTY-NINTH STREET, NEW YORK
1926

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THE
GUTENBERG
BIBLE

In omnibus huiusmodi litteris
in dictis litteris saluatio in deo
in omnibus. **A**pparet enim gratia de
in saluatio in deo omnibus huius
modi. **B**onum enim est omnibus
in saluatio in deo. **C**onsequenter
in saluatio in deo. **D**icitur enim
in saluatio in deo. **E**st enim
in saluatio in deo. **F**acit enim
in saluatio in deo. **G**ratia enim
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TWO OPEN PAGES OF THE GUTENBERG BIBLE
SHOWING THE CONTEMPORARY ILLUMINATION OF THE INITIALS AND MARGINS

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Purchases to be removed at the buyer's expense and risk within twenty-four hours from the conclusion of the sale, and the remainder of the purchase money to be paid on or before delivery, in default of which The Anderson Galleries, Incorporated, will not be responsible for any loss or damage whatever, but the lot or lots will be left at the sole risk of the purchaser, and subject to storage charges.

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THE ANDERSON GALLERIES, INC.

489 PARK AVENUE AT FIFTY-NINTH STREET, NEW YORK

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CATALOGUES ON REQUEST

SALES CONDUCTED BY MR. F. A. CHAPMAN, MR. A. N. BADE AND MR. E. H. L. THOMPSON

THIS is the third time in the last fifteen years that The Anderson Galleries have had the privilege of selling by auction an example of this greatest of all typographical monuments. It is to be feared that the opportunity may not again come before us of securing a worthy and permanent resting place for a book with such unrivalled spiritual, historical and artistic associations.

The description of the Gutenberg Bible has been entrusted to the pen of Mr. Seymour de Ricci, whose *catalogue raisonné* of the first Mainz books (1445-1465) has been for the last fifteen years the standard work of reference on the typography of Gutenberg and his several partners.

MITCHELL KENNERLEY

ad populum: et omnia narravit eis. **Capitulum**
II Omnisque in dominus cunctos sermones
 hos. Ego sum dominus deus tuus:
 qui eduxi te de terra egypti: de domo ser-
 vitutinis. Non habebis deos alienos co-
 ram me. Non facies tibi sculptile: neque
 omnem similitudinem que est in celo desu-
 per: et que in terra deorsum: nec eorum que
 sunt in aquis sub terra. Non adorabi-
 ra neque colas. Ego sum dominus deus tuus:
 fortis et fortis: visitans iniquitatem pa-
 trum in filiis: in tertiam et quartam gene-
 rationem eorum qui oderunt me: et faciens
 misericordiam in milia hijs qui diligunt
 me: et custodiunt precepta mea. Non al-
 lumes nomen domini dei tui in vanum. Non
 enim habebit insonet dominus eum: qui al-
 lumpserit nomen domini dei sui frustra.
 Memoro ut dixi sabbati sanctificas.
 Sed dixisti: operaberis: et facies omnia opa
 tua. Septimo autem die sabbatum domini
 dei tui est. Non facies omne opus in eo:
 tu et filius tuus et filia tua: servus tuus
 et ancilla tua: iumentum tuum et adumenta:
 qui est intra portas tuas. Sed enim die-
 bus fecit deus celum et terram et mare et
 omnia que in eis sunt: et requievit in die
 septimo. Propterea benedixit dominus diei sab-
 bati: et sanctificavit eum. Non opera par-
 tuum et manuum tuarum: ut sis longeuus super
 terram quam dominus deus tuus dabit tibi. Non
 occides. Non inuehabetis. Non furum
 facies. Non loqueris contra proximum tuum
 falsum testimonium. Non concupisces
 domum proximi. Nec desiderabis uxorem
 eius: non servum non ancillam non bovem non
 asinum: nec omnia que illius sunt. Cunctis
 autem populus audiebat voces: et lampades
 et sonitum buccinarum: montesque fumantem:
 et preterit ac pavore concussi steterunt
 procul: dicentes moysi. Loquere tu no-
 bis: et audiemus. Non loquatur nobis

dominus: ne forte moriamur. Et ait moyses
 ad populum. Nolite timere. Ut enim proba-
 ret vos venit deus: et ut terror illius es-
 set in vobis: et non peccaretis. Hincque
 populus discit: moyses autem accessit ad
 caliginem in qua erat deus. Dixitque pre-
 terea dominus ad moysen. Hec dices filiis
 israel. Vos vidistis quod de celo locutus
 sum vobis. Non facietis deos argen-
 teos: nec deos aureos facietis vobis.
 Altare de terra facietis michi: et offere-
 tis super eo olivaceum et pacificum vit-
 tures vestras et boues: in omni loco in
 quo memoria fuerit nomini mei. Ve-
 niam ad te: et benedicam tibi. Quod si al-
 tare lapideum facietis michi: non edifica-
 bis illud de sedis lapidibus. Si enim lava-
 veris cultum tuum super eo: polluetur. Non
 ascendes per gradus ad altare meum:
 ne reprobetur turpitudine tua. **Capitulum**
III Et sunt iudicia que propinques ei.
 Si emeris servum hebreum: sex an-
 nis servum tibi: in septimo egredietur
 liber gratis. Cum quali veste intrave-
 rit: cum tali egeat. Si habes uxorem: et ux-
 or egredietur simul. Si autem dominus dederit
 illi uxorem: et peperit filios et filias:
 mulier et liberi eius erunt domini sui: ipse ve-
 ro erit cum vestitu suo. Quod si dixerit
 servus: diligo dominum meum et uxorem
 ac liberos: non egredietur liber: offerat
 eum dominus disceptatorem: et applicabit ad ostium
 et postes: perforabitque aurem eius subula:
 et erit ei servus in seculo. Si quis ven-
 diderit filiam suam in famulam: non egre-
 dietur sicut ancille que consueverunt.
 Si displicuerit oculis domini sui cui
 tradita fuerit dimittet eam: populo autem
 alieno vendidi non habebit potesta-
 tem: si speraverit eam. Si autem filio suo
 responderit eam: iuxta morem filiarum
 faciet illi. Quod si alteram ei acceperit.

BIBLIA LATINA. [Mainz, Johann Gutenberg and Johann Fust, 1455.]

2 volumes, folio, 324 and 317 leaves.

A fine, clean and perfect copy, bound in two volumes, about 1700 A.D., in brown calf, gilt back, red speckled edges. In two specially made cases. *Size*, 15 x 10 $\frac{3}{8}$ inches (=380 x 263 millimetres)

From the Benedictine Monastery of Melk in Austria, with the name of the Monastery, *Monasterii Mellicensis*, in a seventeenth century hand, and the small black stamp, STIFT MELK, both in the upper margin of the first page.

This copy was first described in 1900 in Schachinger's catalogue of the incunabula at Melk (Number 167).

It is entered as Number 30 in the list of known copies of the Gutenberg Bible by Seymour de Ricci, *Catalogue raisonné des premières impressions de Mayence* (1911), page 32.

It is fully described by Dr. Paul Schwenke in his recent monograph on the Gutenberg Bible (1923).

¶ The copy has been carefully rubricated throughout by a contemporary illuminator, doubtless in the publisher's own shop.

As may be seen from the accompanying photograph, some of the larger initials are extended far into the lower margins by colored flowery scrolls and leaves, which in some instances have been shaved by the binder's knife. These scrolls are found in other copies of the Gutenberg Bible—for instance, in the one belonging to the City of Burgos in Spain.

The less important initials are painted in red, blue or green, on a background of a different color, and are certainly by the same hand as the designer of the celebrated engraved initials in the 1457 Psalter issued from the same press two years later.

THE CONDITION OF THE COPY IS IN EVERY WAY SATISFACTORY, AND ITS GENERAL FRESHNESS AND CLEANLINESS ARE MOST REMARKABLE; EVERY LEAF IS SOUND AND GENUINE; NEITHER THE PRINTED BOOK, NOR THE VENERABLE MONASTIC BINDING, HAS BEEN CLEANED, MENDED OR REPAIRED IN THE SLIGHTEST DEGREE; AND THE PRESENT WRITER, WHO HAS HAD THE PRIVILEGE OF HANDLING NEARLY EVERY EXTANT COPY OF THE GUTENBERG BIBLE, HAS SEEN FEW IN SUCH A DESIRABLE STATE OF PRESERVATION.

With the Bible, will be handed to the purchaser letters from expert cataloguers of the British Museum and the Vienna Library, stating that they have compared this copy with the standard examples in these great libraries and have found it to be quite complete and genuine throughout, a distinction which can only be claimed by a small portion of the other known copies.

¶ Although the Gutenberg Bible bears no actual imprint, we are, thanks to the researches of several generations of bibliographers, fairly well informed as to its history.

It seems now well established that Johann Gutenberg, after some years

of laborious experimenting at Strassburg (1439-1440), came about 1445 to Mainz, where he gradually perfected his invention. One or two single leaves of Latin grammatical pamphlets printed about 1446 or 1447 are still extremely barbarous and immature achievements. They are printed in a large missal type, known as the "thirty-six line Bible" type from the fact that Gutenberg had planned to use it for a Bible which he never printed but which was actually issued from the press about 1460 at Bamberg, by his disciple Albrecht Pfister.

About 1450 Gutenberg cast a smaller type and having entered into partnership with Johann Fust, proceeded to print a complete Latin Bible, a gigantic undertaking for a man who had hitherto limited his efforts to single sheets or educational booklets. Nor was it an easy task from the financial point of view, as we learn from the celebrated 1455 deed known as the Helmasperger document.

In 1456 the Bible was already on the market, as we find from the copy in the Bibliothèque Nationale of Paris, which was rubricated throughout on the 24th of August of that year. In six years the world had been shown by a magnificent example that the art of "artificial writing" was a tangible reality.

The Gutenberg Bible is therefore the *first printed book in the world*, the trial pieces which preceded it—and which are only known by scraps and single leaves—having no real claim to be designated as actual books.

¶ The Gutenberg Bible is also known as the "forty-two line Bible", because it is printed in double columns of forty-two lines each.

Bibliographers have noticed that in some copies—such as this one—the first nine pages have only forty lines to a column and the tenth page forty-one, whereas other copies have forty-two lines throughout. This variation has led to the remarkable discovery that there are two issues of the Bible, a certain number of the leaves having been printed twice.

The type is the same, but in copies which, like this one, are of the FIRST ISSUE, the type used for the first page was cast on a slightly larger body, which, after a few pages had been set up, was filed down to size. We are thus enabled to gain a most curious insight into the actual workmanship of Gutenberg's printing shop.

Copies of the first issue, with forty lines only on the first pages, are by far the most important historically and the most interesting and valuable to the collector.

¶ The Gutenberg Bible may be described without the slightest exaggeration not only as the earliest but also as the greatest book in the world.

It is the first book from the printing press, having been preceded only by a few trial pieces, single leaves, almanacs and grammatical booklets, of which merely stray fragments remain.

It is one of the most beautiful books ever printed: the quiet dignity of

those twelve hundred and odd pages of dark stately type, the deep black of the ink, the broadness of the margins, the glossy crispness of the paper, may have been equalled, but they have never been surpassed; and in its very cradle, the printer's art, thanks to the Gutenberg Bible, shines forth indeed as an art as much and more than as a craft.

Last but not least, the Gutenberg Bible is the first edition of the Book of Books.

The mere fact that in the Rhine valley in 1450 the first book to be printed should have been the Bible, tells its own story. While Gutenberg and Fust were actually at work, the fall of Constantinople in 1453 announced the end of an old world and the dawn of modern thought. The whole of the Reformation has the printed Bible as its background. Did Gutenberg realize that by setting up the Holy Text in type he was heralding one of the greatest movements of human thought in the history of the civilized world?

¶ THE GUTENBERG BIBLE IS ONE OF THE RAREST BOOKS IN EXISTENCE. IT IS FOUR TIMES AS SCARCE AS THE FIRST FOLIO OF SHAKESPEARE. SOME FORTY-FIVE COPIES ARE KNOWN, OF WHICH MORE THAN TWENTY ARE IMPERFECT. ONLY FOUR OTHER COPIES (AND TWO SINGLE VOLUMES) ARE STILL IN PRIVATE HANDS: ONE OF THESE IS IMPERFECT, AND TWO OTHERS ARE PRACTICALLY PROMISED TO PUBLIC LIBRARIES. TO THE BEST OF OUR KNOWLEDGE, THIS AND ONE OTHER COPY ARE THE ONLY PERFECT EXAMPLES OF THE GUTENBERG BIBLE WHICH ARE EVER LIKELY TO COME ON THE MARKET.

¶ No bibliographical treasure has been more ardently coveted in the past than the Gutenberg Bible. Since the eighteenth century all the great libraries of the world, all the great private collections, have endeavored to secure a copy, and whenever they have succeeded, it has been considered their choicest possession.

It is thus that the extant copies have been one by one locked up in the great literary and artistic repositories of Europe, in the British Museum, the Bodleian, the John Rylands Library, the Bibliothèque Nationale of Paris, the Vatican, the libraries of Berlin, Leipzig, Munich and Vienna. Great collectors of the past such as Grenville, Lord Spencer, Sykes, Perkins, Lord Ashburnham, Lord Crawford, Lord Carysfort, Henry Huth, and in this country, J. Pierpont Morgan, Robert Hoe and Henry E. Huntington, have all felt that a Gutenberg Bible was the real cornerstone of a great library.

For every collector, for every museum, for every cathedral, for every individual or body of individuals with a soul, the sale of the Melk copy of the Gutenberg Bible is the unique opportunity of keeping safe for posterity one of the noblest and most inspiring achievements of the human hand.

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